

NEW, EXPANDED THIRD EDITION

Not-Two Is Peace

The Ordinary People's Way
of Global Cooperative Order

BY THE WORLD-FRIEND

Adi Da



Introduction by Ervin Laszlo



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Praise for *Not-Two Is Peace*

At this critical moment in the history of the human family, when the very foundations of civilization are being challenged, there is a message of compassion being spoken by one grounded in enduring wisdom and true discernment. In *Not-Two Is Peace*, Adi Da writes of the urgent need for a new form of global discourse, based on the recognition of the underlying unity of humankind. Such discourse would renew the ideals that originally underlay the foundation of the United Nations. And it would require humankind as a whole to listen to the ordinary people all over the world who are in dire need of greater human security.

BRYAN DESCHAMP

Former Senior Adviser, United Nations High Commission for Refugees

In this book, Adi Da powerfully and elegantly cuts through the collective delusion of separateness upon which modern society is founded. He calls for the establishment of a Global Cooperative Forum based on the presumption of our prior, underlying, and inherent unity. He writes his wisdom into a time on this planet when, if we do not all start acting, all at once, for the common good, life on this planet will become unlivable for all of us. This book establishes the essential foundation for a new cooperative world order arising from the unity which is prior to our diversity.

BOB ANDERSON

CEO and Founder, The Leadership Circle

At the Dawn of this New Divine Springtime, Beloved World-Friend Adi Da clearly enunciates the Sacred State of Consciousness—Prior Unity and Oneness—needed to actualize a Global Cooperative Forum, a dynamic and vital step toward Universal Peace, long prophesied by the Ancient Ones. Without a doubt, through the Everywhere Spirit that is manifesting in digital technology, we will unify “everybody-all-at-once” and take this historic step together, with One Heart and One Mind in many bodies.

HEREDITARY CHIEF PHIL LANE JR.

Chairman, Four Worlds International Institute

Adi Da demonstrates the illusion we are living in and the separateness and greed that run both nations and large institutions, thereby affecting our lives. He presents a blueprint for a world that works but also points out the steps each individual can and must take to transcend the ego. His book is both visionary and practical, showing that cooperation is the only road available to us to avoid total destruction.

GÖRAN WIKLUND

Partner at U&W (the Swedish sustainability consultancy)
and Senior Adviser to the Carbon Disclosure Project
Co-founder, ClimateWell (Winner of the World Economic Forum
Pioneer of the Year Award, 2007)
Founder and former Board Director of Ekobanken

Not-Two Is Peace is Adi Da's urgent wake-up call to all men and women of conscience. Now is the time to bring together all our diverse gifts and talents into one shared project to make our world fit for all human beings to inhabit. We are united by the same need to live free of want, free of fear, and free to live a life of dignity. At the heart of the human condition lies the recognition that freedom for one must mean freedom for all. Peace is the prime directive. Peace is prior unity. The Global Cooperative Forum is the way.

HILDE RAPP

Co-Director, Centre for International Peacebuilding, London

Profound wisdom on the root of human conflict, and the path away from a grim destiny. An astonishing gift.

JONATHAN LYNCH

Professor, Pennsylvania State University

Not-Two Is Peace contains wisdom that can transform the current and ongoing world crises that so desperately need effective conflict resolution. If truly acted upon, what Adi Da advocates has the power to bring an end to the horrors and suffering that are the result of our mad need to differentiate between "us" and "them".

HUGH O'DOHERTY

John F. Kennedy School of Government, Harvard University

This extraordinary collection of illuminating essays offers a deep diagnosis of humanity's predicament. The cure Adi Da prescribes, based on higher laws, is simultaneously radical, urgent, and straightforward. Adi Da's is a uniquely authentic and compelling voice in this global age.

ROLF C. CARRIERE

Former UN official
Senior Adviser to the Nonviolent Peaceforce

Not-Two Is Peace is essential reading for all people who understand the absolutely critical nature of the times we live in and want to do something about it. This book offers a vision of global change that is a foundation for linking the best of current efforts with the deep-seated "prior unity" of humankind. What is that, exactly? Read the book. Feel the potential. We can change the disastrous pattern of our times.

JULIE KOLER

Cultural Resource Manager
Office of Business Relations and Economic Development,
King County, Washington

Adi Da quietly arrives on the doorstep of the evolution of consciousness, revealing, step by step, what is required to sustain humanity and this beautiful planet. We should all be very interested in the mysterious state of "prior unity". Let us invest in this work of genius immediately. Let us never put this book on the shelf. It is a living document, forever active.

PATRICIA KAREN GAGIC

International Director, Colours of Freedom Foundation, Toronto

Absolutely brilliant. Undauntingly honest. Staggeringly bold. A breathtaking call to humankind to wake up.

CHARMIAN ANDERSON

Doctor of Transpersonal Psychology
Author, *The Heart of Success* and *Bridging Heaven and Earth*

As we cross into the twenty-first century, it is clear humanity has entered an unprecedented global age. This global age, of course, has been emerging over millennia, but we now face a range of global crises that call for new ways of thinking and a new kind of consciousness to get to the source of the challenges. A number of initiatives have emerged which center on the collective wisdom of the ages—an emergent global wisdom that resonates across our diverse worldviews and traditions.

In this context, Adi Da's book *Not-Two Is Peace* taps this global wisdom. And the title of the book is right on the mark. He has said that the real (even genetic) situation of the human species is prior unity, and peace requires that prior unity be the "working-presumption" of humankind. This simple and powerful principle reflects a consensus truth of global wisdom that there is That Which is First—an ultimate, unifying, infinite Force (whether we call it Tao, Aum, Brahman, Yahweh, Allah, Energy, Buddha Nature, Sunyata...) that is the ground and source of all life, all existence, all worldviews, religions, cultures, forms of life. This is "Prior Unity", and the collective wisdom of humanity has urged that unless and until humans center our lives in this Unifying Principle and Holistic Unified Field, we are not sustainable and we cannot flourish, individually and collectively. And we will not realize true peace.

The narrative of Adi Da's book is simple, powerful, accessible, and compassionate. And his message, grounded in global wisdom, is urgent and timely—he suggests that former ways of seeking peace have not worked and cannot work. Instead, we must mature and advance to a new form of consciousness that is grounded in "Prior Unity", wherein we find our common ground, mature as humans, and touch the sacred space of true peace—hence "*Not-Two Is Peace*". Adi Da recognizes that the wisdom of the ages—the awakening of this integral consciousness—calls for a radical networking from the heart and mind and urges that we form a Global Cooperative Forum to facilitate our transition to a true global culture of peace. So there is a powerful diagnosis

and prescription for our human sustainability. This important book should be read carefully and put into practice by all global citizens.

ASHOK GANGADEAN

Professor and Chair of Philosophy, Haverford College

Founder-Director of the Global Dialogue Institute

Co-Convenor of the World Commission on Global Consciousness and Spirituality

The hour is late. With each telling movement of the doomsday clock, another disaster—deforestation, pollution, species-loss, global warming, financial ruin, terrorism, and war—inches us ever closer to the final stroke of midnight, the existential catastrophe that could end Earth life as we know it. In this dark time, Adi Da's *Not-Two Is Peace* calls urgently for us to change our ways and, even more importantly, gives the “seed-utterance” of guidance for global cooperation based on the prior unity of all humankind. By heeding this call, we may yet alter the course of events and build a new world-culture of abundant peace, justice, and joy.

MICHAEL LATORRA

Professor of English, New Mexico State University

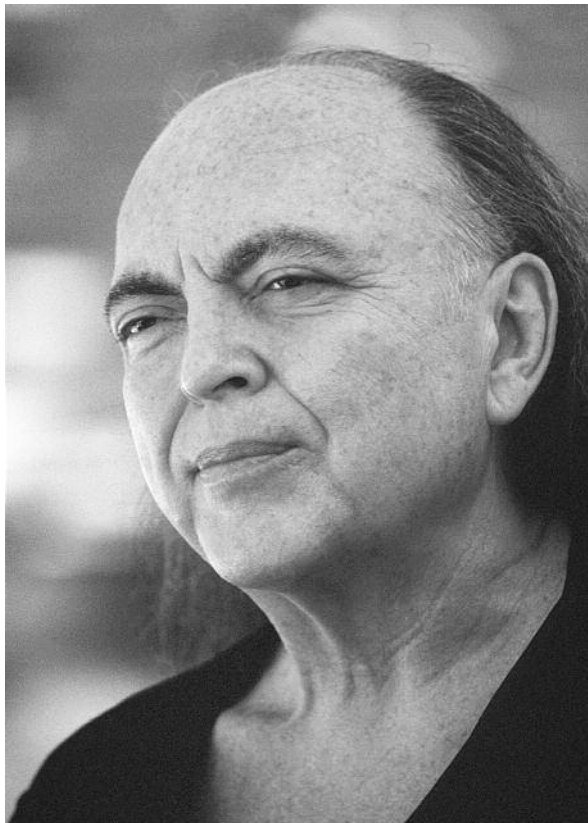
Abbot, Zen Center of Las Cruces

Author, *A Warrior Blends with Life: A Modern Tao*

Through the ages, people have struggled with the idea that consciousness and being are *a priori* to physical manifestation. Today, our awareness of timeless union and inner value finds fragmented expression in a myriad of linear phenomena that we take for reality, including sovereign boundaries, property rights, market prices, interest rates, cyclical bubbles, and externalities such as pollution, poverty, social conflict, terrorism, and war. In this visionary and epochal book, Adi Da reminds us that humanity is already always a mass subjective unity and beckons us to fully externalize this conscious interconnectivity and ontological interdependence through our economic, social, and political institutions and collective decision-making.

JAMES B. QUILLIGAN

International Economist

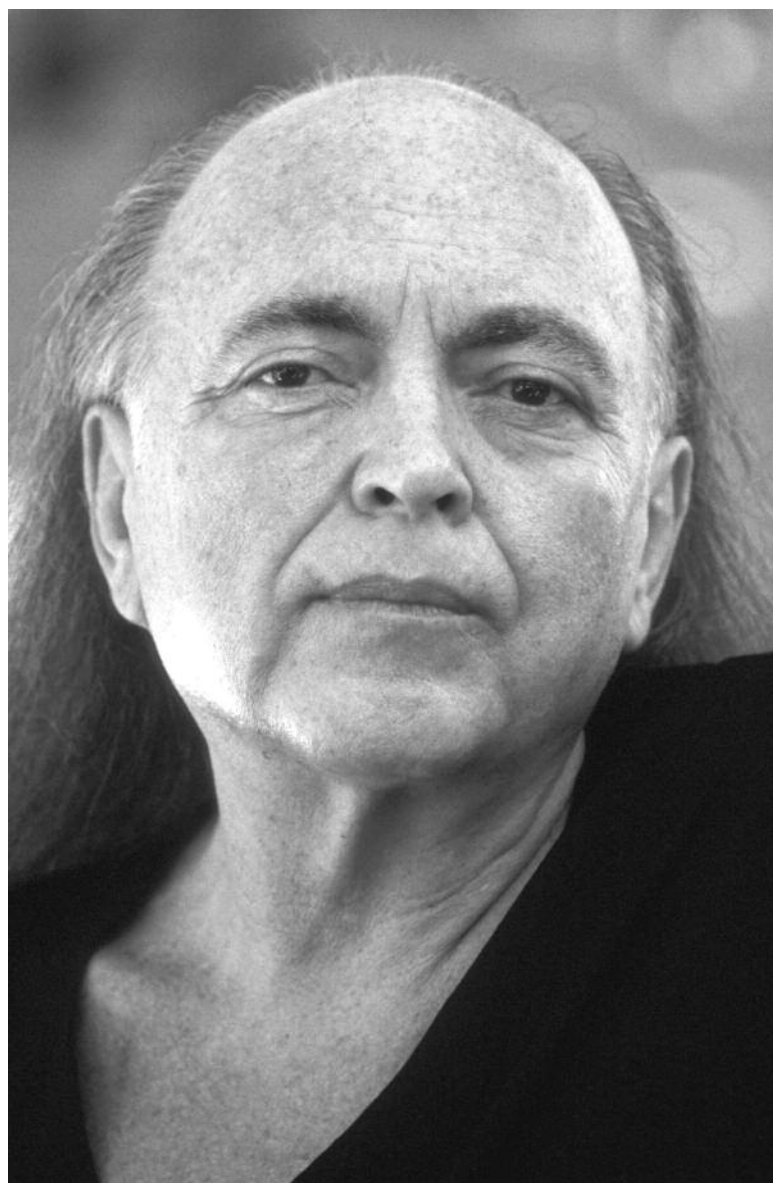


The World-Friend Adi Da speaks out of his concern for the current plight of humanity. Adi Da invites you to consider his urgent calling for the founding of a Global Cooperative Forum—to address the profound ills of today's world, and to re-establish human civilization based on principles of mutual trust, cooperation, tolerance, prior unity, and the limitless participation of all of humankind in transforming its own destiny.

The old moral, social, and political “order”
of humankind is now dead.

A new and true and right order of humankind is,
now, and forever hereafter, necessary. This Free Declaration is
the Seed-Utterance of that new and necessary true and right
(and truly globally, totally, and universally cooperative) order.

Wor(l)-Friend Ali Da



Not - Two Is Peace

The Ordinary People's Way
of Global Cooperative Order

BY THE WORLD-FRIEND

Adi Da

PART TWO

Not-Two Is Peace

Capitalization, Underlining, Quotation Marks

The World-Friend Adi Da uses capitalization, underlining, and quotation marks to distinguish between ordinary speech (which describes the conditionally manifested reality) and speech that describes the Non-conditional Reality. With the use of capitalization and underlining, Adi Da expresses a different view of the world, in which Truth and the terms that relate to that Greater Reality are given more significance than the language of the separate ego and the conventional world. With quotation marks, Adi Da often communicates that some ordinary term, commonly presumed to point to something real, is, in Reality, only an illusion. He also uses quotation marks to point to a specific, technical meaning he intends. (Please see specific terms in the glossary.) ■

VIII.

The Healing Power of Cooperative Human Community

Only true cooperative community provides the human functional basis for the continuous testing and schooling of truly human qualities. When people exist outside the domain of cooperative human community, all the forms of anti-social and ego-possessed aberration appear—and, once having appeared, they cannot truly be changed, unless the individual is restored to the intimate domain of cooperative community.

Until the individual is restored to (or, otherwise, rightly and truly established in) cooperative community, the responsibility for “curing” his or her anti-social, or subhuman, or (altogether) egoic aberrations seems to belong to abstract professions and institutions. However, neither the secular “machine” of the abstract State, nor any design of arbitrary social laws and brute police, nor any great “priesthood” of psychiatrists and social workers* can do what can be done only by the humanizing influence of right intimate cultural inspirations and expectations within the domain of cooperative human community.

Therefore, one and all should devote their inherent political freedom to right and true cooperative human community. One and all should put all free human energy into the free energizing of truly human things. One and all should constantly righten the life by transcending the separate and

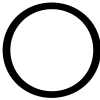
* Adi Da is not indicating that psychiatry and social work is “religious”, but rather that, in the modern secularizing world, the kind of authority formerly exercised by priests now tends to be invested in psychiatrists and social workers.

NOT-TWO IS PEACE

separative ego-“self”, and this by always subordinating the separate and separative ego-“self” to That Reality and Truth Which Always Already Includes, and Pervades, and Fills, and Exceeds, and Transcends, and Outshines one, and all, and All.

Only Rightness Makes Justice True

1.

 Only rightness makes justice true.

Therefore, to what extent does any human being have an innate moral right to kill any other human being? Fundamentally, that right extends to physical self-defense alone—defending against an immediate physically life-threatening cause—whether in the case of an individual, or of nations, or of groups within a society, or of societies as a whole.

It is, in the natural sense, reasonable to assume that, unfortunately, in certain stark and otherwise unavoidable instances of a physically-threatening event, self-defense might call for a strong physical action that could (possibly) result in the killing of another human being—or, in the larger context of collective struggle, even the killing of many human beings. Nevertheless, there is no right—nor is it in any sense right—to kill another human being outside the immediate physical situation of necessary and unavoidable physical self-defense. And even the decision to take aggressively self-defensive physical action should, optimally, be made on the basis of a careful measure of what is the better consequence of the any event—and whether even self-sacrifice is the best of causes to allow.

If a violently-threatening person has been subdued and incarcerated, that person is no longer physically threatening, either to any particular other individuals or to society as a whole. Therefore, there is no cause for society to pretend to defend itself by judicially murdering an already-incarcerated person. The physically-incarcerated person has already been

contained and stopped—and, therefore, there is no further right or cause to kill such a person.

The motive of either murder or revenge—even against individuals who have committed the most heinous of acts—is never right or acceptable. Outside the unavoidable necessity of immediate physical self-defense, all killing of human beings by human beings is murder—whether the killing is done by individuals or by collectives.

Everyone is inherently involved in a universal world-pattern of causes and effects—and, thus, there is no “personal” absoluteness about moral faults. When capital punishment is exercised, the executed individual is defined in absolutized “personal” terms, by exclusive identification with a particular fault—and that absolutized “personal” definition (or fixed and exclusive “objectification” of “self”) reduces the “person” to a “thing” than which he or she is altogether more. The action of capital punishment denies both the Universal Non-“Objective” and Irreducible Self-Nature of Reality and the indefinable (and non-“objectifiable”, and inherently egoless) depth-nature of human existence. The judicial action of capital punishment, like any other act of murder or revenge-killing, aggressively de-humanizes both the one who is punished and the one (or the one-and-all) who punishes.

The social order does have both the right and the obligation to physically defend itself and all of its members. Therefore, it is certainly appropriate for the social order to exercise itself so as to physically control people or situations that are presently physically threatening. However, once any physical threat has been brought under physical control, there is no moral rightness in executing the person (or persons) who had previously posed a particular physical threat. Once such a physical threat has been brought under physical control, the social obligation is to (for as long as necessary) retain the person (or persons) in a circumstance where it is

no longer possible for him or her (or them) to cause any physical harm to others.

Except in cases of immediately necessary and otherwise unavoidable physical self-defense, all killing of human beings by human beings is inherently not right. Therefore, murder is not a human right, revenge is not a human right—and capital punishment is not a human right. People (and whole societies) that commit acts of either murder or revenge thereby “toxify” and harm and (potentially) destroy themselves. The moral integrity and the altogether human integrity of humankind is aggressively discarded and lost in acts of murder and revenge—whether committed individually or collectively. Thus, the exercise of capital punishment violates an inherent moral law in the human depth.

To perform, or to watch, or even to condone capital punishment is, necessarily, to perform, watch, or condone murder, blood-lust, revenge-killing, evil intention, and heart-negating purpose. Proof of this is in the fact that, virtually universally, all who perform, watch, or condone any kind of real physical human-to-human violence feel an unavoidable and unquenchable hurt in their hearts.

Therefore, this moral law should be universally observed by all of humankind: Self-defense (and physical defense of human life, altogether) is, in principle, reasonable, and may be appropriate, in the immediately necessary and otherwise unavoidable case of physically controlling what is physically threatening to oneself or others—but there is no longer any right to kill (and, thus, to murder, or to exact revenge upon) a person (or persons) whose physically-threatening activity has been brought under physical control. Likewise, as a direct effort to practice and ensure universal human fidelity to this universal human law, there should always and everywhere be socially-exercised means to prevent acts of murder or revenge from being carried out by individuals, or by nation-states, or by any human collective whatsoever.

2.

Only rightness makes justice true.

Murder and revenge are inherently morally wrong and never justified. Therefore, capital punishment is morally wrong and is never justified.

The negative exploitation and killing of human beings by human beings violates the heart of one and all. Therefore, all should always actively participate in the positive moral rightening and cooperative pacification of “self” and of the relations between all human beings, in order to maximally avoid and prevent the negative exploitation and (outside the strict boundaries of unavoidable exercises of self-defense) the killing of human beings by human beings.

The negative exploitation and killing of non-human beings by human beings violates the heart of one and all. Therefore, all should take care to positively morally righten and pacify the relations between “self” (or even all human beings) and all non-human beings, in order to maximally avoid and prevent the negative exploitation and non-necessary (or otherwise inhumane) killing of non-human beings by human beings.

The negative exploitation, and progressive degradation, and potential destruction of the fundamental order of the natural environment on which all Earth-life depends violates the heart and directly threatens the life of one and all. Therefore, all should always take care (and always exercise “self”-discipline) to always actively participate in positive service and global cooperation that respects and perpetuates the fundamental order of the natural environment of Earth-world.

The positive moral rightening of all human activity (human-to-human, human-to-non-human, and human-to-environment) would, if everywhere exercised, become the universal demonstration of a right and true human disposition, that (altogether, and in general) “self”-disciplines the tendency to physically, politically, socially, culturally, and

environmentally “toxify”, harm, and, altogether, negatively affect the human and natural world (by not only physical means, but, altogether, by bodily, mental, verbal, emotional, and generally “psychic”, or psychological, and even every kind of energy-manipulating means).

The positive moral rightening of all human activity (human-to-human, human-to-non-human, and human-to-environment) must always concentrate on (and proceed on the basis of) the disciplining (and the summary de-“toxication”) of the human “self”—itself, and in all of its relations, and in the context of a social order of mutual cooperative pacification of human ego-patterns of “self”-destructive, and “other”-destructive, and world-destructive behavior.

The positive moral rightness of human “self”-responsibility should (and, inevitably, would) include, among all the many practical elements of its totality, the personal (and not merely legally-enforced) responsibility to take genuine care and direct physical precaution to avoid unwanted pregnancies, medically non-necessary abortions, the bodily exchange of sexually-transmittable (or otherwise bodily transmittable) diseases, all participation in the habits and social reinforcing of “self”-poisoning, and “self”-deluding, and socially harmful addictions, and all participation in negative, “self”-deluding, self-evidently false (or profoundly unsupportable) and potentially destructive political, social, cultural, religious, and, otherwise, philosophically-based institutions, traditions, and idealisms.

The positive moral rightening of all human activity (human-to-human, human-to-non-human, and human-to-environment) is, essentially, a matter of always pre-establishing (and, thereafter, always correcting and re-asserting) the principle and the practice of prior unity—and, thus, of mutually sympathetic relational bonding—which inherently, and specifically, eschews (and always prevents) mere “objectification”, dissociative detachment, negative exploitation,

casually reactive threat and violence, all of unjustifiable destruction, and the will to both relationlessness and chaos.

The intrinsic integrity of prior unity is the necessary rightness that makes all justice true.

3.

Only rightness makes justice true.

The negative exploitation (or mere imprisonment, and suppressive, or non-corrective, punishment) of those who commit (and are duly convicted of) crimes violates the heart of one and all—and, ultimately, threatens the future social peace and order of one and all. The imprisonment of human beings by human beings, without otherwise allowing for the human rights and moral impulses of those so confined to be actively exercised, is inherently not right. Such suppressive (or non-corrective) confinement, and even every other kind of mere and intentionally suppressive (or non-corrective) punishment of human beings by human beings, is merely an aggressive act, committed by the larger society, upon those who are already under control (and, thus, are not a present danger to others). Thus, mere imprisonment and all merely suppressive (or non-corrective) punishment are, themselves, criminal acts—and they are always done as acts of revenge, rather than as acts of justice.

Acts of justice are (and require), by definition, moral (and, altogether, morally positive) acts.

Therefore, rightly, those who are duly convicted of crimes should (to the degree, and for the period of time, necessary) be appropriately controlled, and prevented from further criminal (and, altogether, aggressive and threatening) acts. However, while under such control-and-prevention measures, those who are duly convicted of crimes should—and must, for the sake of everyone—actively and daily

perform (under proper and necessary supervision) acts of reparation and service, in direct relation to those whom they have wronged or harmed, and, altogether, in direct relation to the larger society in which they have done wrong or harm. To the degree possible in the circumstances necessary to keep them under proper control, those who have been duly convicted of criminal acts should actively and daily perform their acts of reparation and service directly within the public circumstances of the larger society, and, also, within the private circumstances of those whom they have directly wronged or harmed.

Such moral process relative to all those who have been duly convicted of criminal acts rightly observes this should-be-universal moral law: All acts of revenge and merely suppressive (or non-corrective) punishment are, inherently and always, morally wrong—and, indeed, are, themselves, the essence of all criminal motivations and all criminal acts.

Unless society as a whole functions in an inherently morally right manner (even in relation to all who have done wrong or harm), society as a whole is unjust and an outlaw.

If society as a whole is an outlaw, it, inevitably, breeds outlaws, or criminals—or those who are, themselves, motivated to perform, and justify, and condone criminal acts (or acts based upon the motives of revenge and merely suppressive, or non-corrective, punishment).

If an unjust or outlaw society commits acts of revenge and merely suppressive (or non-corrective) punishment on those who are duly convicted of doing wrong or harm, that society as a whole is a threat to itself.

Therefore, any and every unjust or outlaw society should everywhere (and by all truly just and positively lawful societies) be called upon (and expected, and helped) to correct itself.

4.

Only rightness makes justice true.

All of this right moral understanding and right morality of action should be universally cultivated in the necessary global cooperative society of humankind—and this right moral understanding should (thereupon) guide the activities of every nation-state, all individuals at large, and the global cooperative human social order as a whole.

X.

You The People
On The Necessity of
A Global Cooperative Order of
The All of Humankind

1.

The working-presumption of prior unity—rather than the search for unity—is the right and true context for all human exchanges. If there is the working-presumption of prior unity, then ego-surrendering cooperation and tolerance make perpetual human peace. If there is no working-presumption of prior unity, then human interactions become a mere game of competitive egos. And that competitive game is, now, on the verge of destroying humankind and the Earth itself—even at every level of ordinary, and natural, and economic, and political, and, altogether, social life. That competitive and, at last, constantly confrontational ego-game is a struggle that inevitably occurs in every context of presumed non-unity and separateness—thus producing a situation in which everybody is trying to dominate everybody else. That relentlessly competitive and confrontational situation is a lunatic-asylum game that, ultimately, threatens the very survival of life on Earth.

The entire world is now on the verge of absolute destruction—and for no necessary or justifiable reason whatsoever. The Measure of Truth is not being brought to bear on this situation. Therefore, there is, apparently, no readily applicable means for controlling the madness. It appears

there are only competing crowds of factionalists, each crowd advocating its local “absolute”—in political or religious or whatever terms. Nothing—no Truth or Greater Reality—is presumed to be senior to the local beliefs, claims, and demands of every “tribe” of “Everyman”.

In order to function rightly and effectively, any human collective—and, therefore, even the collective totality of all the nations of the world—must be based on the working-presumption of prior unity (or inherent indivisibility). At this moment in history, there is nothing “united” about the nations of the world. They are, presently, entirely dis-united, divided, competitive, and confrontational—and entirely possessed by the rage of difference.

People commonly presume unity to be a positive value. But they are typically thinking of unity as something to be “worked toward”. “Working toward” unity is not what I am talking about. I am talking about prior unity. I am talking about people entering into a dialogue that is based on the working-presumption of prior unity, and non-separateness, and zero-confrontation, and global indivisibility, and the absolute Law of unbreakable peace—rather than a status quo based on the ego-based presumption of separateness, and conflict, and competition.

A certain benign energy can be associated with competition—when that competition is “in its right place” within human society. But, when the world itself becomes a competition, then competition is no longer in its right place.

What is senior to competition is prior unity (or inherent indivisibility). As a working-principle applicable to all modes of dialogue and all modes of happening in the world, the working-presumption of prior unity is essential. That is why cooperation and tolerance are not merely “ideals”—which people should “try to make happen”. Rather, true cooperation and true tolerance originate from the working-presumption of prior unity. Therefore, it is not that you should seek unity,

or seek cooperation, or seek tolerance, or seek peace. Unity, cooperation, tolerance, and peace are the Law and the inevitable demonstration of right life. Unity, cooperation, tolerance, and peace are what always already is. Therefore, unity, cooperation, tolerance, and peace must always be presumed to be the principle that is also presently the case—and, then, human beings must always function on the basis of that always present-time working-presumption.

The very opposite of the Law of right life is now presumed in the usual and common dialogues within the human world. Words like “unity” and “cooperation” and “tolerance” and “peace” are used, but they are typically used in the egoic sense—not in the right sense, of being priorly the case, but in the egoic sense, of being something to seek, or something to affirm idealistically, as a technique of propaganda for manipulating people and situations.

There needs to be a fundamental right dialogue functioning in the human world. And that dialogue needs to have a globally-extended and all-representing and all-participating institutional setting, in order to give it form—but that right globally-extended institution will be made to happen only if humankind ceases to be corrupted by the presumption of non-unity (or the presumption that prior unity, or inherent indivisibility, is not always already the case).

2.

The human world has become a kind of insane sporting event, at which people threaten one another and carry on in an insane manner—something like the gladiatorial contests in ancient Rome. It is madness. And TV also plays to that insanity. Everywhere, people and groups look to get attention by getting themselves on TV—often through the exercise of rotten and demented violence, and through the exercise of an altogether aggravated disposition. The human world

of nowtime is a lunatic asylum, a soap opera of mummers. That absurd soap opera actually controls the destiny and experience of the total world of human beings—and that world-mummery is, in its root-disposition, totally indifferent to human life, and to the world altogether.

This fault in the human world has what could be called “philosophical” roots. There is a habit of mind and disposition that has taken over humankind. That habit of mind is ego-based. Therefore, egoity has taken over humankind—and egoity is being affirmed as “necessity” and “truth”. This dreadful trend in human history is associated with a fixed philosophical “habit” that has been developing for centuries: the “habit” of “objectifying” the “self” and (altogether) “objectifying” both conditional reality and Reality Itself, and (then) identifying with that “objective” position—not only in mind, but in action. From that always “objectifying” position, everything (including Reality Itself) is viewed as an “object”—even the human “self” is viewed as an “object”. That “objective self” is the reflected “self”, the “self”-idea that ego makes. It is “Narcissus”. “Narcissus” is not truly “self”-aware—“Narcissus” is aware of “self” only as a reflection, and (thus and thereby) as if “other”.

“Narcissus” is the nature of human society now. As a result, human society is becoming progressively more and more aggravated, and fundamentally dissociated from Reality Itself—leading to an absurd and insane life of competitive conflict for the totality of humankind. And that life of competitive conflict has already negatively affected even the natural systems of the Earth—and it is causing (and would continue to cause) terrible suffering everywhere.

The “objectifying” impulse also, of course, characterizes the view of “scientific materialism”. Science (or the scientific method) itself is simply free enquiry, without philosophical prejudices, and without fixed presumptions relative to “results” and “interpretations”. However, rather than pure

science, it is scientific materialism (or the philosophy of “objective materialism”, enacted by means of a philosophically prejudiced control over the interpretations, and even the apparent results, of the application of the protocols of the “scientific method”) that now, in general, dominates the societies of humankind. Indeed, scientific materialism can rightly be said to be the root-philosophical basis for the justification of egoic society and ego-based living—because the orientation (and basic method) of scientific materialism is to first “objectify” any and every “subject”, and, thus, to look at it as an “object”. In other words, the method of scientific materialism is to “objectify”, and dissociate from, the any “subject”, and, then, to analyze it, dissect it, deconstruct it, and manipulate it in a totally “objective” manner—until, at last, Reality Itself becomes philosophically proposed (or psychologically supposed and presumed) to be merely “objective”.

In the programmatic method of materialistic “objectification”, the “self”, being part of Reality, is also viewed as “objective” (and reduced to the status of “object”). That effort is the program of “Narcissus”. “Narcissus” even thinks of himself, or herself, as an “object”. “Narcissus” only sees his or her own reflection, his or her mirrored persona—without recognizing it as such, and always thinking it is somebody “else”.

Systematic “objectification” of “self”, and of even all of Reality, is the characteristic method of egoity. Thus, to every ego-“I”, “self” is “object”. To itself, the ego-“self” is an “objective” thing—as if an “other”, separate and “objective”, even to itself. That is a tragic and “self”-destructive situation—both to the ego-based individual and to the totality of ego-based society. Ego-“I” is the “self”-deluded situation—both personal and collective. To “objectify” the “self”—and, thus and thereby, to “understand” the “self” only from outside the “subjective” position itself, and as if “self” is someone “else”, or as if “self” is “other” to one’s own “point of view”—is

madness. However, it is also a commonplace madness—because “Narcissus”, the “objectified self” (always viewed and presumed as if from outside), is every ego-“I” (or every presumed-to-be separate and separative “self”).

To “objectify” the world is to dissociate from it. Indeed, truly, even what is apparently “outside” the “self” can, paradoxically, only be rightly understood from “inside” (or by means of an ego-transcending discipline, exercised within one’s own inherently “subjective” position). However, in this “late-time” (or “dark” epoch), all of human culture and all of human society is based on the process of “objectification”. Consequently, the Root-Condition (or the Perfectly Subjective Self-Nature, Self-Condition, and Self-State) of Reality Itself is now lost in human-time—abandoned therein by mere and terminal “objectification”.

The “self” is, by definition, not “objective”. The “self” is, necessarily, entirely “subjective”. Therefore, all phenomena, all of experiential existence, must, necessarily, be understood at the root-“subjective” level (and, thus, perceived and understood from the inside to out). Experience cannot rightly be perceived and understood otherwise (or from the outside toward in). Once the world is “objectified”, once the “self” is “objectified”, once everything and everyone is “objectified”, a state of dissociation and separation is absolutely (and always negatively) enforced. The world of ego and egoic society is based on this habit of dissociation—the habit of “objectification” of everything and everyone, including the “self”.

The restoration of sanity and Truth—or the restoration to Reality Itself—requires the overcoming of the “self”-deluded process or activity or event of “self-objectification”. In the “self-objectified” ego-state, the “self” becomes a mere reflection, as if viewed from without.

In the egoic world, “self”-consciousness is not, in Truth, aware of “self” (as it is). Rather, in the egoic world, “self”-consciousness is aware as “self”-image—a mirrored image

of “self”, constructed as if it were an “object” seen from outside. No “object”-consciousness is Real and right “self”-consciousness. Truly Real and right “self”-consciousness requires a capital “S” and a capital “C”. Truly Real and right Self-Consciousness is Root-Consciousness—Consciousness As Is, or Consciousness As Itself. Consciousness Itself Is the Tacit Free (and Inherently egoless) Witness of all and everything that is apparently arising.* Consciousness Itself is not (and cannot be) “objectified”. Consciousness Itself is not (and cannot be) in the form of an “object”—or in the form of the conditional knowing (or the conditional knowledge) of “objects”. Consciousness Itself—Which Is Reality Itself—is Prior to all-and-All. Therefore, the True Self-Position is Prior to all arising and all conditionality.

This understanding is the necessary basis for the Realization of Reality Itself. Reality Itself is the only basis for true sanity and well-being. The Prior Unity of the entire conditionally arising world, and the prior unity of humankind, originates (Non-“differently”) from (and, therefore, As) the Prior (and Inherently egoless) Self-Nature, Self-Condition, Self-State, and Acausal Source-Condition That Is Reality Itself—and That Is always (and Always Already) Prior to “objectification”, dissociation, separateness, and separativeness.

Therefore, the disposition that is true to Reality Itself is also the disposition that, in the context of ordinary human life, functions on the basis of prior unity—not on the basis of presumed non-unity (or dis-unity). The root of that transformation—from non-unity to prior unity—is the “self”-knowledge (or “self”-understanding) that transcends the “objectification” of “self” (manufactured by the egoic act of dissociation, wherein the “self” is merely reflected, as if seen from outside).

* The natural “Position” of Consciousness Itself is to Stand as the Mere Witness of all that arises, Prior to egoic “self”-identification with the body-mind-complex.

True “self”-knowledge is seeing “self” and world from inside. The “objectified self” is strange, mad, dissociated, detached, in trouble, threatened by mortality, threatened by a “self”-consciousness that is inherently revolting (even to the conscious awareness of the “objectified self”). Seen from outside, the “objectified self-body”—as if seen by another perceiving oneself—is revolting. In that case, the “self” is reduced to mere vulgarity, mere functionality. Its “selfness”-from-within—Prior to arising conditions, Prior to the seeing of “self” from outside—is lost. To see “self” from outside is to be negatively “self”-conscious—dissociated and detached. That “objectified” view of “self” comes to be associated with a vulgar sense of “self”—which is the gross, and merely physical, sense of “self” that arises from viewing “self” as if from outside.

When seen merely from outside, when reduced to the “outside view”, the bodily “self” (or the “self” as the body-only) is rather vulgar and disgusting. As has been said, in vulgar reference to the mere functionality of the human body (when seen from outside), it is nothing but a “shit-machine”. From the “point of view” of outside (or the position after and subordinate to the “asshole”), the body is disgusting and shameful. From the outside position, you are (always, first of all) looking at the “end-product” of a “shit-machine”. From the “point of view” of inside (or the position prior and senior to the “asshole”), the process of bodily elimination is simply a naturally (or “subjectively”) pleasurable process of purification. The body is built (and, thus, also brain-“wired”) to constantly purify itself—and, thereby, to enjoy the pleasurable sensation of relief and “self”-purity that is naturally associated with the entire cycle of right food-taking and the efficient bodily elimination of waste. When the body is rightly disciplined (by right diet, right sex-practice, and so on), such that it is properly self-conservative and efficiently eliminative, the body regularly enjoys a sense of natural

well-being. There is nothing shameful about that. What is shameful (or ashamed) is the “self”-identification with the “end-product”—and, also, the collective human inability to properly and efficiently recycle the inevitable waste products associated with all human life-activity.

As soon as the body is “objectified” (or seen only as if from outside), then, instead of right participation in the eliminative process (or the perspective of the “shitting”), there is simply the “shit” (or the evidence of what the body discards from itself). That “outside view” is a grossly “objectified” view of “self”—a view that is inherently vulgar (or disgusting), and “dark”, and detached.

That “dark”, outside “object”-vision of “self” is the fixed “point of view” of “Narcissus”. “Narcissus” is trapped within (and by) the fixed “point of view”—and, as a consequence of the fixed “point of view” (relative to time and space), attention is confined to outside, and to mere reflections, and to a vulgar, guilty, and chronically ashamed sense of existence. To go beyond that, the human being must be restored to his or her own intrinsic inwardness—and, thus and thereby, to “Locate” What Is the Real Nature (or Inherently egoless Self-Nature, Self-Condition, and Self-State) of that intrinsic inwardness.

What is the Real nature of the “subjective” position? When the “subjective” position is rightly discovered and understood (at its Transcendental Root), everything that is apparently “objective” is seen As Is—rather than as seen from without, from the dissociated position.

The entire human world is, by tendency, ego-bound. And ego itself has now become idealized, as a result of a process of hundreds, and even thousands, of years of the “culturation” of human existence in the direction of “Narcissism” (or egoity)—to the point where, now, Consciousness Itself (and Reality—Itself and altogether) has become utterly “objectified” (as a “thing”, materially caused,

and of a merely conditional, separate, and time-bound nature). As a result, the human world is, now, entangled in a process of “self”-destruction that is on the verge of destroying life itself. That unspeakably dreadful result is the end-phenomenon of a false philosophy. Indeed, this is the “dark” time of that false philosophy. This is the “dark” time—the “end-time” of scientific materialism. Therefore, in order to move the human world from the “dark” destiny of “end-time” to a truly En-Light-ened destiny, there must be a relinquishment of false “objectified” views, as a necessary part of the political, social, and cultural transformation of the totality of humankind.

Scientific materialism is on the “wrong side” of the “ass-hole” of human experiential awareness. “Objectification”-culture is on the “wrong side”—or the merely reflected side, or the opposite, and opposing, and detached, or abstracted, or fundamentally non-participatory side—of everything. Scientific materialism and the totality of “objectification”-culture are on the “wrong side” because they assume the fixed position (and the fixed, separate, and, therefore, egoic “point of view”) of the outside (rather than the participatory, non-separate, and Inherently egoless “Stand” of the inside) of Reality Itself (and, thus, of Truth Itself).

Therefore, the cultural enforcement of the “objectification” of “self” and the “objectification” of life altogether must be thwarted—for the sake of one and all in (and As) Reality and in Truth. The process of “objectification” (and fixed “outsideness”) must be undone—by Truth. That undoing by Truth is, essentially, what true moral and Spiritual transformation is about. The genuine regaining of the Transcendental and Spiritual and Inherently egoless Self-Position (Which Is Truth Itself and Reality Itself) requires (and more and more becomes) a moral and Spiritual transformation—“moral” meaning a transformation of livingness, that re-establishes human life in the universal context

of Prior Unity (and in the global human context of the constant exercise of the working-presumption of prior unity). Therefore, the truly “moral” disposition is the cooperative disposition, the disposition of tolerance, the disposition of compassion, and the disposition-beyond-compassion, which is true peace.

3.

Conflict and destruction take all kinds of forms in the human world and in human history. There has already been a long chain of terrible tyrants in the human sphere—but people everywhere seem to be unaware of the fact that the latest tyrant is everybody—or “Everyman”. The latest—and the last—tyrant is “Everyman”. The last tyrant is “the people”. In this “late-time”, “the people” have, as a collective, become merely another ego-driven, manipulatable, chaotic, and entirely mad entity—a kind of lunatic “herd”, a chaos of gross collectivity. That tyrannical “herd” is subject to the same whims and absurdities as any individual tyrant ever was or is. That terrible “herd” knows no limits—and even all and everything it merely thinks it knows is not Reality and Truth. The “herd” that “the people” have become is simply another tyrant—and the last to rise and fall in human-time.

The “tyranny of everybody” is what is happening now. In the now, every individual wallows in the “Narcissistic self-idea”, demanding immediate satisfaction of the every wanting-need and random impulse in the body-mind, and threatening all-and-All with “consequence”-to-come, if separate “self” is found still wanting or unsatisfied at end of any day. The “neighborhood wars” between all egos, “tribes”, and cults of “thing” are what is happening now. The private wars of “Everyman”, the society of “Everyman”, the religiosity of “Everyman”, the “late-time” of “Everyman” is what is happening now. The “Everyman” is “Narcissus”, the last tyrant—

the ego itself. When the tyrant becomes everybody, that is the end-time. When the tyrant is just somebody-in-particular, then there are revolutions, ups and downs and cycles. However, at the last, when the tyrant becomes everybody, there are no more cycles, but only a linearity of sames—and everyone and everything disintegrates in stops. Such is the awful nature of the present time, of ego's rule of all.

Therefore, it is absolutely urgent that there be an immediate and total transformation at the root of human culture and society and politics. A new kind of human institution must emerge in the world—an institution that truly establishes a global cooperative order. That new (and, necessarily, global) institution must establish and enact a non-tyrannical (and even counter-tyrannical, or entirely post-tyrannical) order of rightly and effectively functioning cooperation between everyone—between all nations, between all cultures and “tribes”, between all the “neighborhoods”.

What is required is not a matter of merely “having a dialogue” and “working toward” unity. In any such effort of “working toward”, there is, in all the works, still plenty of effort to dominate. Therefore, what is required is the establishment of the universal working-presumption of prior unity—such that “the people”, in every guise, lay down their arms, lay down their conflicts and their aggressive competitiveness, and, on that basis, straightforwardly handle all the business that is in the interest of everybody altogether.

That “handling of business” is not being done at the present time. Now, everybody is “on the brink” with everybody else. It is everywhere like that. The “daily news” is that. Everyone's daily life has become something like an insane sporting event—that is played to the death. The human world of nowtime is like colossal Reality-TV—a dreadful mini-series, a few weeks until death. The common world of nowtime is mere insanity—Reality-madness. Everyone and everything is mad with “Everyman” now—mad with ego, mad

with “Narcissus”. The last tyrant is everybody—everybody at war with everybody, to the death.

If this mad world-mummery continues unchecked, the present time of human history is the end of humantime. It is no longer a matter of one principal tyrant somewhere, some head of state somewhere, who is the “whomever”, or the “whatever”, that everyone loves to hate as everybody’s “enemy”. In this “late-time” (or “dark” epoch), everybody is the “enemy”. Everybody is wrong. Everybody is at fault. Everybody is “Narcissus”. Everybody is “Everyman”. “Everyman” is everywhere. The “objectified self” is at large. If “Everyman” is not soon disciplined by the Truth That Is Reality Itself—so that the world of “Everyman” discovers and accepts “its” limits, “its” place—then “Everyman” is going to destroy not only humankind but all life, and the Earth-world itself.

4.

The always globalizing (or would-be-all-inclusive) culture and civilization of genuinely human humankind is being lost and forgotten in the “herd” and rush of present-time at fault. In very fundamental terms, it must be said that genuinely human culture has already been lost, through a terrible “progress”, especially over the last few hundred years—and that, only “lately”, has gone truly “dark” (within a mere and fatal one hundred years). Just look at the century of recent past: The twentieth century was the deadliest, most murderous century in the history of humankind—and, yet, coincidentally, it is also the century of the greatest “advancements” in the scientific materialist domain of “objectification”-culture.

There are, obviously, many results of truly scientific endeavor that are positive, in the sense of fostering, and supporting, and extending human well-being. Nevertheless, the “objectification”-effort of materialistic scientism is a

fundamental, and generally negative (and power-hungry), characteristic of the “Everyman”-culture of this “late-time”.

The reductionistic materialism of this all-“objectifying” epoch of “late-time” is fundamentally negative in its philosophical roots, and, therefore, never truly and wholly positive in either its “point of view” or its interpretations or its results. The “late-time” effort of materialistic (and all-“objectifying”) scientism is the ego-effort of cleverness, magnified virtually infinitely—even beyond the limit of any right purpose of human usefulness. It is the “objectification” mind-culture, gaining control through merely “objective” (and altogether and reductively materialistic, and even inwardly thus reductive) knowledge—exercising control over “self” and “other” and world, and exercising control over virtually everything in the ordinary physical domain. That cleverness has produced a kind of mad “intelligence”—and a mad “book of its knowings”. That “book” has a degree and kind of authenticity—but, at the same time, that “book” is an expression of the ego-bound mind that has “objectified” itself, to the point where it no longer knows itself, except by reflection. The merely reflected “self” is detached—and it knows no bounds, and it knows no Truth, other than what it merely thinks is “Truth” on the basis of having “objectified” everything.

There is nothing merely negative, in and of itself, about true scientific practice and knowledge. What is negative about science is its revisioning (or its reductive re-formulation) as “scientific materialism”. Scientific materialism is the ultimate extension of “Narcissistic” culture. Therefore, the enterprise and culture of science must, like all other human enterprises, be brought into the sphere of Truth—and of Perfectly Subjective Reality Itself—or else mere science, like any other merely clever method of mind, simply becomes an instrument of illusion (or of “self”-delusion), and of potential destruction.

The restoration (to Itself) of the Perfectly Subjective State of Consciousness Itself is essential. There must be the globalized transcending of “point-of-view” culture, or “objectification”-culture—and the transcending, therefore, of all dissociation, all separateness, all non-unity. The reductionist justification for “objectification”-culture must be here and now undone, by a comprehensive root-understanding—or else the “last tyrant” will destroy the world.

In order that world-destruction be prevented, the “late-time” ego-culture must be stopped in its tracks. The pond-water into which Narcissus is gazing must be stirred to deep. The merely surface-made reflection must be broken up. And all the people of the humankind must be restored (in their understanding, and, ultimately, Most Perfectly) to the Perfectly Subjective Reality-State That Is Always Already the Case. In the context of that restoration, ordinary and also truly scientific (or truly freely enquiring) knowing of all kinds is appropriate, useful, and potentially beneficial—including what could otherwise be said to be of the nature of truly discriminative “objective” knowledge. When the enterprises of conditional knowledge take place in the context of the Truth of Perfect Subjectivity (or of Reality Itself), then conditional knowledge has the virtue of inherent limits, and the discipline of right situation—and, on that basis, the exercise of conditional knowing is not functioning merely on a “self”-deluded basis, and, thus, dissociatively or destructively (such as is, necessarily, the case when no depth of Truth, or of Reality Itself, is Intrinsically Known).

The Depth of Truth (or of Reality Itself) must be established as the basis of life—not merely as the goal of life. That Depth is the necessary basis of right culture, and not merely the goal of ego-culture. That Depth must become the everyday Truth—such that It transforms everyday experience for everyone.

5.

I am not speaking of all of this in merely utopian terms—as if transforming the world were simply a matter of giving a lecture. A very practical means for contacting everybody, and getting everybody involved in what is new and right, must be precisely organized and consistently put to practical collective global use.

The Internet is an indispensable and, altogether, key and central tool—unique and new to global humankind—for organizing, and implementing, and surely (in every practical sense) happening the global cooperative order of the totality of humankind. Therefore, the Internet should immediately be made thus to serve.

By employing the Internet—and, also (potentially), various existing (but, necessarily, rightly reformed) institutions of global outreach—to globally organize humankind in a perpetual (and perpetually responsible) dialogue with itself, all of humankind can be enabled to collectively, cooperatively, and systematically engage in true and rightly effective global activism. That organized collective cooperative global activism can (and must) both require and systematically make right and positive changes all over the world—and, thus, everywhere require and make a positive rightness, and everywhere require and make an end to conflict, and everywhere require and make an end to all seeking for global dominance (or otherwise negative dominance) by whomever and whatever would seek it.

At this critical turning-point in human history, certain “lessons” must be accepted from the errors and the tragedies of past-time human faults. Among those “lessons”, there is, certainly, one principal issue that must be accepted as a universal Law of humankind: No one—and no nation or culture on Earth—has a right, or any license in Reality Itself, to plan, or equip themselves to make, or at any time to materially

enact any global or otherwise mass destruction, for any reason or purpose whatsoever, now or ever in humantime.

Therefore, rather than playing the global competition-game to its terrible end, like gangs of adolescents at deadly sport, there must be the establishment of a true Global Cooperative Forum, based on the working-presumption and enactment of prior unity—and, thus and thereby, the globally-extended establishment of a no-nonsense, getting-down-to-business disposition and practice in humankind at large. And, in this Global Cooperative Forum (and right order) of humankind, everyone will—and, indeed, must—focus on the genuine necessary issues that everyone has in common.

6.

A Global Cooperative Forum must be established—a forum that includes everybody, and all nations, without national boundaries, and (altogether) without political, social, or institutional barriers of any kind. It would, thus, be the Global Cooperative Forum (and thereby established and perpetuated right order) of all of humankind.

The Internet (along with the participation of various globally-extended institutions) should be immediately employed to organize and activate the global participation of the total human population on Earth. It is not necessary to first do something else—such as “preparatory” reforms, re-education “programs”, and so forth. The totality of humankind already exists, the matters of urgent responsibility already exist—and everything and everyone is always already (or priorly and inherently) existing in a condition of unity. Therefore, there is not any other prerequisite for positive change. The implementation of positive change has only one requirement. It is simply a matter of actively and rightly employing the immediately available tools—to organize (and, thereby, make immediately effective) the human collective as a whole.

The necessary and immediate tool and method for the collective organizing of the total human population on Earth is the Internet!

The Global Cooperative Forum should (and, indeed, must) be an Internet-based process, in which everyone on Earth is connected via a single website—and in which, as a practical matter, the “global business” is addressed and organized via formalized and completely accountable representatives of everyone-at-large.

The purpose and responsibility of the Global Cooperative Forum is to establish a working-agenda, and (on that basis) to systematically and efficiently deal with every kind of issue that is fundamental to right life and supportive of all life, and (thus) to address the rightening of all the terrible things that are “in the works” everywhere—including the pandemic of negative global competitiveness, dissociative warrior-nationalisms, the “sport” of strategic war-making, the everywhere aggressive search for global dominance by corporations and traditional institutions, and all the overwhelming changes now progressing in the natural domain, including global warming and climate change, the global epidemics of disease and poverty, the global depletion of natural resources, the global pervasiveness of toxic wastes, the global dependence on archaic practical and political and social and human-resource technologies and methods, and so on, and on.

The humankind-culture of this “late-time” is the global drama of dis-united nations—or the competitive nations of the world. Such is a kind of absurd global gladiatorial contest. On the other hand, when the universal working-presumption is prior unity (or inherent indivisibility), then humankind will not come together merely to try to dominate one another or play off of one another. Nobody has, or can have, that kind of dominance when there is a Global Cooperative Forum based on the working-presumption of

prior unity. Therefore, when everybody comes to a seat in the Global Cooperative Forum that is about the working-presumption of prior unity, all the dramatization of “self”-prominence of the “objectified” personality, whether personal or national, is specifically and totally undermined. The habits and games of ego-posturing have no place to sit or shout in the Global Cooperative Forum.

When prior unity is presumed, everybody has a different face than that of “Narcissus”. When prior dis-unity is presumed, everybody has a mummer’s ego-face—everybody is playing a faker’s role, everybody is wearing a deceitful costume, everybody is getting their “fifteen minutes of fame” on TV, by playing on the latest possibility of “daily news”.

All of that “TV of Narcissus” is utterly obnoxious and passé—and the signs in the world all prove it is far too late in the human course for humankind to be going on with that nonsense anymore. All of that simply must stop.

The national and institutional and otherwise corporate leaderships all over the world are, at the present time, merely playing on the “objectified-self”-culture of “Everyman”, and playing off one another like adolescent goons—as if the world is all a meaningless game of gross consumption and excessive waste, and as if it all is made especially for their own glamour to be seen, and made the “Narcissistic object” of all eyes. Therefore, those “in power” must be everywhere awakened to right responsibility—by everybody else. On the basis of that awakening, all the leaders in the world must become directly and consistently accountable to the now and future billions of humankind as a whole—and such that all who are given leadership responsibilities in the world always act as the true and globally accountable servants of all of humankind.

To play absurd games with the human and natural world is, now and forever hereafter, simply not acceptable. Time is up. Such nonsense must be given no more space and time.

7.

If everyone worldwide is involved in the Global Cooperative Forum—not just localized, but truly globalized—then a single global demand will be made on everybody in power, everywhere at once.

There should simply be a rightly managed global cooperative process, in which every individual has particular responsibilities in the global totality. Right human life is not about anybody being exclusively and unaccountably “in power”. The conducting of human affairs must, as a practical matter, necessarily be focused through individuals, institutions, and workable systems—but, when human politics is conformed to a right global mechanism for doings (founded on the constantly applied working-presumption of prior unity), then politics will have an altogether rightened face and characteristic. Any treachery would be undermined immediately, in the Global Cooperative Forum. Any treachery would lose its footing—immediately—in the Global Cooperative Forum.

Such right human politics would not result in any kind of absolute state of social perfection—or “utopia”. Human beings cannot do everything. But they can do much—since so much of what everyone is suffering is, itself, the result of human activity. Whatever is humanly caused can be redressed in a very positive sense—such that the energies of humankind are put to solving the real problems, and immediately stopping the global absurdity of conflict and mummery.

Human society is not—and never will be—utopia. There is always the negative and the positive. However, the exclusively negative is now globalized. It is overwhelming. It is everywhere. It is everyone. Therefore, the situation itself must be replaced, by a new situation, based on global cooperation.

Who must make and do the Global Cooperative Forum (and the global cooperative order) of humankind? Everyone.

You—the people of the world. Every one of “Everyman” must be changed, and restored to the non-dissociative circumstance—not just to a change of thought, but to a change in doings, a change of participation, engaged in a truly global place. Everyone must get together—without the unfruitful overlay of the dissociative consciousness of merely “objectified” personality—and get on with what is necessary for the well-being and survival of everyone and everything.

No nonsense—just get on with it.

That is, fundamentally, what there is to say about it.

XI.

Wash All The Flags (and Leave All Name-Tags and Placards At The Door)

1.

In international affairs, virtually everyone speaks from a “point of view” that is associated with the interests of a particular nation-state. Everyone is propagandizing something on the basis of a national identity—or, more generally, on the basis of an identity related to some religious, cultural, social, or political institution. In any such case, the basis for political discourse is the prior presumption of a limited identity (or “objectified self-image”) that is less than the totality of humankind. This is the fundamental cause of many of the world’s problems.

The principle of right and true civilization requires that everyone must always assume the disposition of being part of humankind first. That is the necessary and indispensable basis for right human (or civilized) discourse. The disposition of being part of humankind first means taking the “point of view” of totality and universality. It does not require dissociation from one’s nation, one’s birthplace, or one’s particular citizenship. Rather, it requires the discipline of always exercising a disposition that, fundamentally, transcends any kind of particularity of orientation, and which looks at all human problems as part of humankind’s inherently global concerns, without any other “angle” on it whatsoever. In that disposition—and only on the basis of that truly civilized “self”-discipline—the world’s problems can be

dealt with straightforwardly and effectively, in concrete and practical terms.

The disposition of always (and inherently) being part of humankind first implies a kind of egolessness. Of course, that disposition is still associated with a conditional (human) identity. Therefore, that disposition is still a kind of egoity. That disposition is not equivalent to any form of Spiritual or Transcendental Enlightenment. Nevertheless, the working-disposition of being part of the totality of humankind inherently (and actively) transcends (or exceeds) the separate and separative “point of view” of the usual participation in the world-business of human happenings.

There are many levels of conditional identity that are commonly presumed: the personal identity, the localized (or immediate) identity (of life-associations, upbringing, family, and village), and the national and religious and racial identities. All these images of “self”, or “points of view”, encumber everyone’s understanding—but they are, characteristically, the first thing that everyone puts out in front. Everyone is, by tendency, always mumming a collection of “self”-images—or the conventionally “objectified” persona with which each one, ordinarily, tends to identify. Whenever anyone says “I”, that “objectified” ego-persona is who they mean.

Nevertheless, if everyone is (as a working-presumption of moral “self”-discipline) always part of humankind first, then that universal context becomes the basis for examining everything. Taking that universal “point of view” inherently and inevitably cools all the potential violence of the discourse of “self”-imagery. On that basis, cooperation and tolerance are made possible, because everyone agrees not to assume their separative identities first—or, at least, everyone agrees to actively assume the rather universal identity of being part of the totality of humankind. In that case, each human being can participate with all other human beings in simply handling the business everyone has in common.

Starting from that universal “point of view”, the discussion can focus, in a straightforward manner, on all the issues associated with particularities—including national matters. But all such issues must be addressed in the context of the totality of humankind, rather than in the context of all the lesser (separate and separative) identities, and all the strategizing (verbal, and otherwise) that comes with those identities.

This, therefore, is the necessary implication of being part of a Global Cooperative Forum of humankind as a whole: the obligation and responsibility to go beyond the separate and separative identity (or “self”-image) associated with the “point of view” of conventional living—whether personal and local, or in the somewhat enlarged sphere of one’s “tribal” situation or nation-state. The establishment of this basis for universal discourse is absolutely essential. That is what the Global Cooperative Forum allows and enables, and why it has a (potentially, global) corrective or balancing effect. However, what is currently reflected in ordinary daily life, as well as in the discourse of the “daily news”, is “point-of-view” language, based on all the different modes of “self”-imagery. Everybody is speaking via a “self”-image that is less than the totality of humankind—and every such “self”-image is in opposition to even every other “self”-image. Thus, the usual discourse is confrontation-language.

Conventional discourse is a kind of theatre, or role-playing. It is mummery. The Global Cooperative Forum makes it possible to transcend this mummery—this merely “dramatic” discourse between assumed identities (or “self”-images). The Global Cooperative Forum inherently transcends all such mummery, by providing a uniquely free mode of discourse. In the Global Cooperative Forum, the rules of discourse will be very different from the rules of discourse in a forum where identity (or “self”-image) is presumed to be the basis for exchanges. As long as limited identity (rather than universal identity) is the basis for discourse, the language is all

“plus” and “minus”: confrontation-language, or language based on presumed differences. In that case, very little resolution is possible—because everyone is trying to “win”, or to “save face”.

In the Global Cooperative Forum, there is no “face” to be “saved”. Therefore, fundamental to the virtue of the Global Cooperative Forum is that it is not based on limited “self”-imagery. It transcends mummery. It transcends the identity of common egoity—by simply setting that identity aside.

2.

Discourse in the Global Cooperative Forum would have different rules than the rules of conventional discourse. There are “rules of order” in any mode of “institutionalized” discourse, and the Global Cooperative Forum is a kind of institutional setting for human discourse. Therefore, the Global Cooperative Forum must have order and rules. It must be organized so as to be practically effective—and all of the details must be spelled out: How is the Global Cooperative Forum to be made practical? How are representation and participation to be organized? What are the rules of discourse, and the “rules of order”?

The fundamental principle governing discourse in the Global Cooperative Forum is the setting aside of the projection of limited identity—whether that identity is based on factors local to one’s life-situation or on one’s national, racial, or religious associations. In the circumstance of participation in the Global Cooperative Forum, no mode of limited association is to be made into a “label”. In the Global Cooperative Forum, such modes of association have no intrinsic significance. Certain local issues (national, racial, religious, or otherwise) may need to be addressed in the Global Cooperative Forum—but discourse within the Global Cooperative Forum should not be based on the “identity-labels” associated with such local issues.

The Global Cooperative Forum is different from any international institution that has existed up to now. No one would “sit at” the Global Cooperative Forum. In the Global Cooperative Forum, people would not have “placards” in front of them, announcing their national identity as the basis for discourse. The fundamental “label” each one would have is “human being”—and nothing else. Thus, the Global Cooperative Forum has an entirely different basis for its discourse. It is not “hot” discourse—it is “cool” discourse.

By eliminating all the usual “labels”, the “self”-imagery that creates differences is eliminated out front—such that a cool, or (in the right sense) “objective”, “point of view” can be established that can deal with real issues in a straightforward manner, without ego-identity becoming the basis. In that case, the discourse focuses on the subject matter to be addressed—not “hotly debated”, but rather coolly considered, because no limited identity is presumed as the basis. Thus, the Global Cooperative Forum is the active world-consideration based on the prior unity of everyone—priorly established, and (therefore) not debated.

The purpose of the Global Cooperative Forum is not to create more status and further differences. Nothing of that kind should be established. There are no separate “flags” in the Global Cooperative Forum. The Global Cooperative Forum is not there in the form of confrontation with anyone. It relinquishes confrontation in principle. No confrontation, no war, no “self”-imagery beyond that of being part of the totality of humankind, and having the entire globe as the domain in which to consider all issues.

3.

There is no stark difference between the human species and all other species. There is a prior unity present in the world as a whole. There is obviously a specific orientation

that characterizes human beings as human beings in civilized discourse. But, as a human being, recognizing the prior unity of the world, you must have concern for Earth itself, and all the species within it, all life within it, all structures and forms and processes that are part of the world, including all the non-humans.

This does not mean one should view non-humans as if they were humans. Rather, this means one should view humans as part of a larger whole. That is the necessary basis for considering issues that have to do with non-humans as well as humans—as well as issues related to the environment, and to all other aspects of the world. Humankind has the entire Earth as its province—and, therefore, humankind must deal with issues that have to do with what is of the Earth, and with what is associated with non-human species. Humankind must function rightly and compassionately for all.

Human beings have the ability to conceive and voice issues that relate to the Earth and to the non-human species. On that basis, human beings must address issues that relate to the Earth and non-human species, and human beings must do so rationally and compassionately.

Therefore, such matters are also part of all the issues that would be considered by the Global Cooperative Forum. Everything of Earth—everything non-human as well as everything human. And even everything beyond the Earth that human beings can affect—for example, through space exploration. These matters need to be engaged on the basis of right principles, and not merely become the basis for more conflicts. Conflict and confrontation are endless when non-unity and “self”-imagery prevail. You can make the universe a mummery just as you can make Earth a mummery. The ego makes mummery—and egolessness transcends mummery. Therefore, the Global Cooperative Forum, by its very nature, must operate on the non-egoic principle, on the principle of the prior transcending of “self”-imagery.

The Global Cooperative Forum—by definition, and by necessity—is all-inclusive and non-confrontational.

4.

The Global Cooperative Forum would not eliminate existing national, social, religious, or political institutions. That is not the point. But the Global Cooperative Forum is about cooperation between all these institutions—and the basis for that cooperation is a kind of “*tabula rasa*” (or clean slate), without “self”-imagery, as the circumstance in which to engage (with all others) in an address to common human problems.

The common (or global and universal) human problems are what the Global Cooperative Forum needs to actively address—because, while everybody is fussing with the latest mummer’s drama of the “daily news”, things are deteriorating more and more profoundly in areas that (because of the constant diversions made of human nonsense) are not being addressed directly and effectively: the overall condition of the Earth, environmental pollution, global warming, climate change, the abuse of power by corporations and governments, the necessity for new technologies and new methods in every area of human life, the scarcity of fuel resources and of natural and human resources altogether, disease, famine, poverty, overpopulation, urbanization, globalization, human migration, territorial disputes, violent crime, the pervasive accumulation (and the sometimes actual use) of excessively (and even catastrophically) destructive weapons, the tendency of nation-states to avoid cooperation and mutual accommodation, the tendency of nation-states (or factions within nation-states) to use war (and, otherwise, unspeakably dark-minded violence) as a method for achieving the goals of national and otherwise culturally idealized policies, and so on—and on. Human inventiveness must be released from the perpetual “self”-imposition of mummery

(or false, and, otherwise, unnecessary, human drama), that undermines the ability of humankind to handle its right and necessary (and, now, urgent) business.

The “daily news” is about the inventing of drama and oppositions. That is what the news media always tend to do. The news media tend always to look for the “differences”, the “opposites”, the basis for controversy and confrontation, in order to make a human drama (and even a form of popular entertainment) out of it. Drama is the working-principle of the “daily news”. However, that is not the principle of the Global Cooperative Forum. “No-drama” is the principle of the Global Cooperative Forum—no opposition, no differences, no controversy, no nonsense, and only “business handled”.

5.

There is no place for “warrior-kings” and “high-mucky-mucks”^{*} in the Global Cooperative Forum. There necessarily must be representatives, but the representatives must be disciplined by the people (and the necessary civilization-principles) they represent. In other words, these representatives have to be able to set aside their “self”-imagery, their conventional identity—their “name-tags”, and “flags”, and “placards”, and “slogans”—and deal with real practical issues, as true servants of the total all of humankind. There can be any number of such servant-representatives, but, as such, none of them are “warrior-kings” or “high-mucky-mucks”. In the Global Cooperative Forum, there is no room for the “one-group-over-against-another-group” mentality. By definition, and by necessity, the Global Cooperative Forum operates on the basis of the absolute, prior, and tacit equality of all. The necessary governing-agreement is that there are no “warrior-kings”, no “high-mucky-mucks”, and no senior (or, otherwise, subordinate) factions.

^{*} “High-mucky-muck” is a humorous term for individuals who are full of self-importance, flaunting their presumed superiority and status. They have important-sounding titles but do very little.

If differences are presumed from the beginning, effective discourse can only proceed a short distance. However, if one begins by making no differences at all, effective discourse can proceed to an unlimited degree. Such is the basis for the Global Cooperative Forum: There are no differences, no “seniors” over against “juniors”, no subordinates with others above them. There is an “equal table”, in which everyone participates, and where representation is simply a means for making the Global Cooperative Forum able, as a practical matter, to function effectively (and in the interests of everyone equally).

Literally everyone should participate in the Global Cooperative Forum. However, to make it orderly, so that it can function effectively, some individuals must, by necessity, have key representational functions within it. If any of those individuals start “putting on” their “self”-imagery too prominently, they would have to be addressed and disciplined. They would have to be disciplined by the whole, and be able to accept that, and always “wash their flags”.

The ability to “lose face” is fundamental to being able to function rightly in the context of the Global Cooperative Forum. You cannot show up as an ego, full of “self”-imagery of any kind—personal, racial, religious, national, or whatever it may be. You cannot manifest that, and be anything like a principal individual serving as a significant representative of everyone via the Global Cooperative Forum. Therefore, all who function as representatives in the Global Cooperative Forum must constantly “wash their flags”. Individuals serving within the Global Cooperative Forum must constantly drop whatever they may inadvertently (or, otherwise, strategically) introduce that would establish a principle of difference, or that represents a “self”-image that would cause the exclusion of some element of humankind’s concerns, or the exclusion of any dimension of human existence.

To participate productively in the Global Cooperative Forum does not mean an individual cannot have personal views that are otherwise particularized—such as, for example, a personal association with a particular religious tradition. However, participation in the Global Cooperative Forum does mean (and require) that an individual must not allow any particular “self”-image (or mode of personal association) to be the active basis for his or her participation in the Global Cooperative Forum itself. All “self”-imagery must be set aside, so that the individual does not even function secretly or unconsciously on a separate and separate and counter-productive basis. Everyone who participates in the Global Cooperative Forum must be able to simply assume the prior identity of “human being”—without “flags”, without “self”-imagery otherwise—and to look at everything and everyone, at all issues and all problems that need to be addressed, in a straightforward and unprejudiced manner.

The Global Cooperative Forum is—by definition, and by necessity—constantly self-correcting. Therefore, individuals who can function most flexibly in such a circumstance would be the best people to occupy the principal representative positions that are needed to enable the Global Cooperative Forum to be effective.

Obviously, the confrontational orientation to discourse cannot work in the setting of the Global Cooperative Forum itself. To carry on the process (or global human business) of the Global Cooperative Forum, the participating representatives must be able to relinquish the confrontational disposition, and, yet, still know what are the real human concerns that need to be addressed. Individuals who have a confrontational “talent” would either have to be able to set it aside to participate in this Global Cooperative Forum, or they would have to function in a different role relative to it—perhaps by providing relevant information relative to certain issues. But those who function in the role of participatory

representation (of humankind as a whole) within the Global Cooperative Forum, and who, therefore, as a practical matter, must carry on its process, must be (in real practice) free of the confrontational disposition. In that sense, they must be talented “diplomats”. They must know how to carry on really effective discourse while (as a really effective “self-discipline”) relinquishing the confrontational attitude, and they must, on that basis, be all-inclusive in their active disposition. It is not merely about having a “poker face”—or a false face, that merely hides a limited and all-limiting “self”-image. Rather, it is about being able to maintain the discipline of non-confrontation—and to really (and always rightly) make things happen, always now.

To Take Moral Responsibility Is To Make Reactivity Harmless

There are very few situations in which confrontation is appropriate. A confrontation is a stand-off. The mood of confrontation is the continuation of an egoic strategy from one's past. It is an immature view.

Taking the frightening facts of the world into account, one must deal with them in an entirely different manner than by egoic reaction. One must undermine—rather than directly confront—negative forces. The only security is in harmlessness. Harmlessness obliges one to open one's face—and, indeed, to lose face! One must undo the force of one's apparent “enemy”—with “small” Eastern-style defense, rather than “big” Western-style defense.

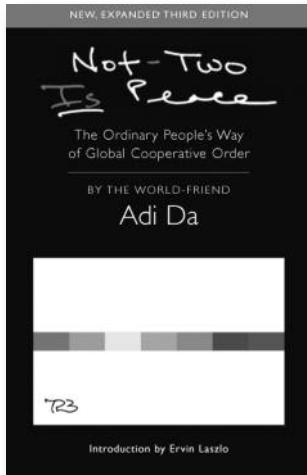
Western-style defense is adolescent. Western-style defense is founded on confrontation—just as the efforts of scientific materialism are founded on confrontation. The fundamental method of Western-style defense is to wound the opponent with a blunt instrument—whereas the Eastern-style defense thoroughly takes into account and understands the energy represented by an opponent.

One must always thoroughly understand and transcend the egoic role of being an opponent, and (on that basis) always actively and responsively undermine the oppositional pattern-energy that is in the opponent—not so that (in the merely conventional sense) one “wins” (and, thus and thereby, becomes egoically “self”-defined as the “winner”), and not so that (in effect) one achieves a position of absolute dominance over the “other” (such that the apparent opponent is reduced to nothing), but always in such a manner

that the energy that would otherwise be conflict itself (and separative activity itself, and “difference” itself) is both transcended and dissipated.

One should only “dance” with the other, by not becoming the egoically separated and separative mere opponent of the other. Once one enters into a “dance” with the other, the mutual energy is transformed. That “dance” is essentially a moral consideration of others and of apparent “difference”, in which the transcending of egoity is the fundamental mood of relationships.

Everyone must always take moral responsibility for his or her own reactivity in relationships, and see how this moral responsibility actively works itself out on every level—on the intimate level of one’s life, but also in the must-be-cooperative politics of global humankind.



ABOUT THE COVER

The image on the cover is a flag design created by Adi Da specifically for the Global Cooperative Forum. He explains the significance of the flag as follows:

National flags represent the already presumed separateness of national identities. In contrast, the Global Cooperative Forum is represented by a single flag, consisting of the simple spectrum of colors on a white field.

The white field is a "tabula rasa" (or blank slate), symbolizing the absence of all the kinds of "self"-imagery by which human beings create differences between themselves and others. In addition, the plain white flag is a traditional sign of truce or surrender. The party waving the white flag is signalling that it does not want confrontation, and that it is not posing a threat.

The Global Cooperative Forum is not there to confront anyone. It relinquishes all confrontation and all war, and it upholds no self-imagery beyond the simple reality of being part of the totality of humankind.

The presence of the rainbow straight across the flag indicates that the Global Cooperative Forum is actually functioning as a global institution. The spectrum of color on the white field symbolizes inclusiveness in every sense—all flags, all races, and all nations.

The "723" in the lower left corner stands for the date July 23, 2006. In his essay entitled "723" (Essay XXI of Part Two in this book), Adi Da comments on the unique and decisive significance of this date in global human history. ■

THE WORLD - FRIEND , A D I D A

From his birth (on Long Island, New York, in 1939), Adi Da always manifested unique signs of spiritual illumination. Nevertheless, from his birth, and until his spiritual restoration at thirty years of age, Adi Da submitted himself to an ordeal of “self-identification” with all the limitations and sufferings of the human condition.

Adi Da describes his early years as being focused in two fundamental activities: investigating how, in the scale of human “ordinariness”, to perfectly realize the Truth of “Reality Itself”, and (coincidentally) both achieving and demonstrating the human-scale ability to communicate the Truth of “Reality Itself” through both visual and verbal means.

Adi Da graduated from Columbia University in 1961, with a BA in philosophy, and from Stanford University in 1966, with an MA in English literature. His master’s thesis, a study of core issues in modernism, focused on the literary experiments of Gertrude Stein and on the modernist painters of the same period.

In 1964, Adi Da began a period of intensive practice under a succession of spiritual masters in the United States and India. In 1968, he went to India and approached the renowned spiritual master Swami Muktananda of Ganeshpuri, who immediately responded by saying that Adi Da was a spiritual master at birth, and “the most extraordinary Westerner” he (Swami Muktananda) had ever encountered. One year later, in a unique letter of acknowledgment, Swami Muktananda made an open public declaration that Adi Da was, by virtue of his evident spiritual signs and demonstrated states, inherently qualified to teach others independently, and to awaken others spiritually by direct transmission. Later, in 1970, after a final period of intense spiritual

endeavor, Adi Da spontaneously became re-established in the continuous state of illumination that was his unique condition at birth.

After his re-awakening, Adi Da began to teach, creating a vast repository of wisdom, in living dialogue with those who approached him as devotees. His literary, philosophical, and practical writings consist of over sixty published books—many internationally acclaimed. In the early 1970s, Alan Watts, writer of numerous books on religion and philosophy, acknowledged Adi Da as “a rare being”, adding, “It is obvious, from all sorts of subtle details, that he knows what IT’s all about.” In the late 1990s, poet Robert Lax said of Adi Da’s radically experimental novel, *The Mummery Book* (the opening volume of Adi Da’s *Orpheum* Trilogy), “Living and working as a writer for many decades, I have not encountered a book like this, that mysteriously and unselfconsciously conveys so much of the unspeakable reality.”

Having fully given his teaching, Adi Da lived independently on his island sanctuary in Fiji, constantly working to express the Truth of existence through modes of communication to which all human beings can respond—including literary, theatrical, artistic, and philosophical works. He passed from the body on November 27, 2008.

Adi Da is not political in any ordinary sense of the word. Rather, his address to humanity and the process of civilization comes from his lifelong intention of communicating the truth of existence—uncovering both the essential driving forces of limitation and suffering and the means to go beyond those forces. ■

GLOSSARY OF TERMS AND PHRASES

Acausal—Neither caused nor causing; therefore, existing beyond (or prior to) the realm of duality in which the law of “cause and effect” is operative.

all-and-All—A phrase Adi Da created to describe the totality of conditional (or ordinarily appearing) existence—both as the “sum of its parts” and as an undivided whole. He defines lowercase “all” as indicating “the collected sum of all presumed-to-be-separate beings, things, and conditions”, and uppercase “All” as indicating “the All (or the undivided totality) of conditional existence as a whole”.

body-mind-complex—With this term, Adi Da is communicating that each human being is a “complex” of fundamental faculties. Those fundamental faculties include body and mind, and also emotion and breath.

conditionally manifested reality / Reality Itself—Adi Da distinguishes between two meanings of the word “reality”. (1) He refers to reality as we ordinarily perceive it and participate in it as “conditionally manifested reality”. The “ordinary reality” is the complex effect of all kinds of causes. Thus, the “ordinary reality” can manifest only in accordance with whatever conditions are the case. Therefore, because the “ordinary reality” is dependent on conditions, Adi Da describes it as “conditionally manifested”. (2) In contrast to “conditionally manifested reality”, Adi Da refers to “Reality Itself” (with capital letters). Reality Itself is not in any sense dependent on conditions. In other words, Reality Itself is utterly “Non-conditional”. Adi Da states that Reality Itself is the “One and Only Self-Nature, Self-Condition, and Self-State” of every thing and every being in the universe.

Conscious Light—Adi Da defines Reality (Itself) as “Conscious Light”. By making this definition, he is communicating that the two essential characteristics of Reality are Awareness (or Consciousness) and Radiance (or Light). Furthermore, Adi Da states that Conscious Light is the essential Nature (or the “One and Only Self-Nature, Self-Condition, and Self-State”) of every thing and every being in the universe.

diaspora—The “diaspora” (“dispersion” or “scattering”) of humankind all over the earth, over the course of many thousands of years, has resulted in the establishment of different cultures and philosophies. But no matter what cultural or even racial differences have appeared, Adi Da emphasizes that humankind is still a single species.

“difference”—Adi Da defines the presumption of fundamental “difference” as the essential fault that characterizes the unliberated human ego. The core of this presumption is the primal notion that “self” is separate from “everything and everyone else”. That primal notion is described by Adi Da as the “root” of all human suffering and dilemma.

ego / ego-“I”—Adi Da teaches that the ego is an activity, and not an entity. The activity of egoity is what Adi Da calls the “self’-contraction”, or the presumption of separate and separative existence. When he uses the term “ego-‘I’”, he places the “I” in quotation marks to indicate that he uses it in the “so to speak” sense. He is indicating (by means of the quotation marks) that, in Reality, there is no such thing as the “I”, even though it appears to be the case in ordinary experience.

end-time—Adi Da uses “end-time” to mean the end-phenomenon of human ego-culture and the loss of the connection to Reality Itself—and not any traditional religious myth associated with this term. See also **“late-time”** (or **“dark” epoch**).

Enlightenment—The actual Realization of Reality Itself, or Truth Itself—Which Realization is Inherently Full of Light. Adi Da sometimes sets the word “Light” off in hyphens (as in “En-Light-ened”) to emphasize the root-meaning of the word.

everybody-all-at-once—A phrase coined by Adi Da indicating the “all-at-once collective” of humanity—which is not a collection of separate individuals, but the force of humankind as a collective whole, based in the fundamental presumption and truth of prior unity.

face-to-face—Humans all over the earth are now “face-to-face” with one another, in that no one exists in an isolated tribe or culture. There is now a single world, transformed by worldwide communication, economic interdependence, and the potential of global warfare.

“ground zero”—A term coined in the twentieth century to describe the site where an explosion (especially a nuclear one) has occurred. Since September 11, 2001, this term has also commonly been used to refer to the site of the destroyed World Trade Center in New York City. In this book, Adi Da uses this term in metaphoric and temporal terms relative to the state of global human culture at this time in history. His use of “ground zero” also relates to the “zero-point”, or the inherent egolessness of human life. See also **“zero-point”**.

“know”—When Adi Da places this word (and its variants, such as “knowing”, and “knowledge”) in quotation marks, he does so to indicate that the

ego's characteristic presumption of separation between the "knower" and that which is "known" makes it impossible to know anything as it really is. Adi Da capitalizes "Know" and "Knowledge" to indicate a wordless, direct Realization—rather than any form of knowledge based on the illusion of separation between "subject" and "object". See also **"Perfect Knowledge"**.

"late-time" (or "dark" epoch)—Adi Da uses the terms "late-time" and "dark" epoch" to describe the present era, in which doubt of anything at all beyond mortal existence is more and more pervading the entire world, and the "self"-interest of the separate individual is more and more regarded to be the ultimate principle of life.

lose face—To "lose face" is to allow one's vulnerability and one's shortcomings to be seen, without the apparent protection of a powerful or influential image. See **save face**.

mummery—The dictionary defines "mummery" as "a ridiculous, hypocritical or pretentious ceremony, observance, or performance". Adi Da uses the term "mummery" to describe all the activities of ego-bound beings, who are committed to the false view of separation and separativeness.

"Narcissus" / "Narcissistic"—Adi Da uses "Narcissus" as a key symbol of the un-enlightened individual as a "self"-obsessed seeker, enamored of his or her own "self"-image and egoic "self"-consciousness.

He is the ancient one visible in the Greek myth, who was the universally adored child of the gods, who rejected the loved-one and every form of love and relationship, and who was finally condemned to the contemplation of his own image—until, as a result of his own act and obstinacy, he suffered the fate of eternal separateness and died in infinite solitude.

—Adi Da
The Knee of Listening

"neighborhood-wars"—The term "neighborhood-wars" describes the destructiveness of the ego (or the presumed separate "self") at all levels of human endeavor—not just the conflicts between nations and ethnic groups but in the most intimate scale of human interaction (the "private wars of Everyman"). This term comes from Adi Da's literary work *The Mummery Book*.

Non-Dual—Inherently indivisible, and, therefore, never composed of "two" (or "self" and "not-self").

"object" / "objective"—Adi Da consistently places the words "object", "objective", "objectify", and so forth, in quotation marks. He does this in

order to indicate that, in Reality Itself, there is no such thing as an “object” that is separate from the “subject”.

“Perfect Knowledge”—The direct, tacit Realization of the Indivisible Unity of Reality Itself—prior to any presumption of separation between “knower” and “known”. “Perfect Knowledge” contrasts with all forms of ordinary “knowledge”—which are based on the presumption of an irreducible separation between “knower” and “known”, or “subject” and “object”.

Perfectly Subjective—In the phrase “Perfectly Subjective”, the word “Subjective” does not refer to “the inward experience of an individual”. Rather, it points to Reality Itself—the True Source (or “Subject”) of all apparent experience, which exists prior to any apparent individual “self”.

“point of view”—By placing this phrase in quotation marks, Adi Da is communicating that, in Reality, every ordinary “point of view” is an illusion—because all ordinary “point of view” is founded in the presumption of the separate existence of “I”.

prior unity—Adi Da’s term “prior unity” points to the unity that exists prior to all the apparent differences and conflicts in the world. That unity, in other words, is senior to all apparent signs of disunity. Adi Da also calls this the “unifying life-principle” and the “cosmically extended pattern of Oneness”. In the phrase “prior unity”, Adi Da uses the word “prior” in the sense of “a priori”, or “inherent” (not in the sense of “previous”). Please see p. 35 for a full discussion.

psycho-physical—A phrase which Adi Da uses to indicate that the human being is not a purely physical phenomenon, but a phenomenon with both physical and psychological/psychic dimensions. He also uses this description to characterize not only the human being but the world altogether.

Reality Itself—See **conditionally manifested reality / Reality Itself**.

Real God—Adi Da uses the term “Real God” to refer to Reality or Truth Itself, rather than any conventional anthropomorphic idea of God as “Creator”.

save face—To “save face” is to try to “look good”, or cling to an image of invulnerability and superiority in order to avoid being exposed as flawed or threatened. See **lose face**.

scientific materialism—The predominant philosophy and worldview of modern humanity, the basic presumption of which is that the material world is all that exists. In scientific materialism, the method of science, or

the observation of “objective” phenomena, is made into a philosophy and a way of life that suppress the native human impulse to Realize Reality Itself.

“self” / not-“self”—The two categories of egoic illusion: that which one identifies with (“self”), and everything else (not-“self”). Adi Da places “self” in quotation marks to indicate that the presumption of a truly separate entity is an illusion—generated in response to the fact of bodily existence.

“self”-contraction—The fundamental presumption (and activity) of separation. Also called “ego”, or “ego-I”.

Self-Nature, Self-Condition, and Self-State—While pointing out that there is no such thing as a separate egoic “self”, Adi Da uses this phrase to indicate that Reality Itself is the true “Self” (capital “S”) of all existence.

sublated—The verb “sublate” means “to remove” or “to negate”—in the sense of “rendering no longer effective”.

Transcendental Spiritual—Adi Da uses this phrase as a description of the two fundamental aspects of Reality Itself, and also of the process of Reality-Realization (or Enlightenment). “Transcendental” refers to Existence (or Being, or Consciousness) Itself, and “Spiritual” refers to Energy (or Light) Itself. Adi Da has revealed that these two aspects inherently coincide in Reality Itself, Which is Indivisible.

“tribalism”—Adi Da uses the terms “tribal” and “tribalism” to refer to the ego in its collective form. Please see p. 37 for a full discussion.

Unifying Life-Principle—See **prior unity**.

Witness—The natural “Position” of Consciousness Itself is to Stand as the Mere Witness of all that arises, Prior to egoic “self”-identification with the body-mind-complex.

“zero-point”—With the term “zero-point”, Adi Da is describing the “place” (or reality) that is prior to the root-gesture of separation. Thus, “zero-point” is synonymous with “egolessness”. The quotation marks indicate that its meaning is limited to the specific definition described here.

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The entire text of *Not-Two Is Peace*
and additional information about the
SOCIAL WISDOM
OF THE WORLD-FRIEND ADI DA
can be found at:
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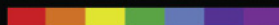
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